poor have rights, and the rich have duties: and this, explicitly laid down in the Mosaic code, was extended and crystallised in Talmudic practice. From the period of the fall of the Jewish state, the charity overseer was part of the recognised institutional system of every community. It was expected of the mediaeval Jew that he should devote a tithe of his income, at the very least, to philanthropic objects: and this ideal has been pre-served to our own day. Even the pauper, who lived on the charity of others, was expected to contribute his mite to the relief of those more needy than himself.

A series of voluntary associations took care of the indigent at every stage, from birth to death. The mother could expect assistance in child-birth, the ailing on their sick-bed, the mourners in their hour of affliction, the prisoner in his dungeon, the slave in captivity. Another charitable activity which was particularly highly esteemed was the dowering of poor brides. In Rome, in the Ghetto period, not less than thirty of these benevolent associa-tions existed,* in a population which did not exceed five thousand souls*

Every Ghetto had its Lodging House for indigent strangers, which was also used as hospital (the institution is found at Cologne as early as the eleventh century); every community had its salaried physician, so that medical attendance was available for all. There was, too, *(supra,* pp. 36-7) a free educational system, supported by voluntary subscriptions, and open to

every child. A town without its proper charity organisations, it was laid down in the codes, was no proper residence for a self-respecting Jew, any more than if it lacked its place of worship. Yet at the same time, it was established as a cardinal principle, that the poor should not be put to shame by the method of administering relief. As early as the fourth century, the Emperor Julian, when he ordered